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A
SERMON
Preach'd before the
RIGHT HONOURABLE
GEORGE
EARL OF
BERKLEY,
GOVERNOUR,
AND THE
Company of Merchants
OF ENGLAND

Trading in the *Levant Seas*.

At *St. Peter's Church in Broadstreet, Nov. 18. 1683.*

By *JOHN HUGHES*, A. M. and Fellow of *Baliol College in Oxon*, and Chaplain to his Excellency the *Lord Chandois*, Ambassadour at *Constantinople*.

LONDON, Printed for *Fincham Gardner*, at the *White-Horse* in *Ludgate-street*, 1683.

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RIGHT HONOURABLE

GEORGE

EARL OF

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GOVERNOR

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Trading in the

At St Paul's Church on Monday, Nov. 18, 1692.

By JOHN WOODWARD, M.A. and Fellow of Ball
College in Oxon. and Chaplain to His Excellency the
Lord General, Ambassador at Large.

LONDON, Printed by J. Sturges, at the New

TO THE
Right Honourable **GEORGE** Earl
of **BERKLEY**, Governour; and to the Com-
pany of *Turkie Merchants*.

Right Honourable, &c.

THE Subject of the ensuing Discourse was
of your Appointment, and the Sermon is now
publish'd at your Command: So that, if the
Text gave you no Title to it, yet you have made it yours
by approving it. And therefore lest the Faults of it
should reflect upon you, I think myself bound to declare
this truth by way of Apology for them: That 'twas made
in a hurry of other business, and amidst the distractions
of a man going into another World. I don't tell you this;
because you knew it before, and for that reason, and for the
sake of some things in it well meant, I presume gave the
whole a favourable acceptance, though it be far from a
correct piece. Neither should I have told it others, who may
possibly throw away so much time as to read this Discourse,
but that I am more concern'd for the reputation of your
Candour, than of mine own Judgment. For I could be
well content to publish my weakness without an Apolo-
gy, when 'tis the best means, I can use for the discharge of
a necessary duty: And gives me an opportunity to testi-
fie my gratitude both for that general, and unanimous
consent whereby you entitled me to the honour of your
service, and the particular favours, and great civilities
A which,

The Dedication.

which, though a stranger, yet as a Clergy-man I have received from you.

And since the acknowledgment of Benefits is one branch of the Vertue of Gratitude, I hope you will think it my duty and nothing else makes me say, that, that part of this Sermon which treats of the advantages of Shipping to this Island, does more eminently concern yourselves: And that the obligations you have laid upon me, before mention'd, do infinitely fall short of those I lie under, as an English man, to the Eastern traffick which you manage. For most of the useful Arts amongst us owe their Original to Asia the Less, or Greece, from whence they were deriv'd to us and some, before the Roman Conquest: And by the best account that History can give us, we first received the Christian Religion immediately from Syria. So that, not to speak of the Benefits we at present enjoy from the Levant trade, the merits of its past services have been so incomparably great to the whole Nation, that I doubt not, but they'll be an Argument to Authority to continue the protection, and encouragement of it; as they ought to be, to all English men to wish, and pray for its prosperity. Amongst whom, as more particularly bound, your happiness in every kind, and degree of it, shall be the constant subject of the Prayers of

Right Honourable, &c.

Your most Obliged and
most Obedient Servant

John Hughes.

Psalm CVII. 23, 24.

*They that go down to the Sea in Ships, that
do business in great Waters:*

*These see the Works of the Lord, and his
Wonders in the Deep.*

TIS an Observation, as true as common, That men are generally more affected with the Novelty of things, than with their Excellency; that the same Object which at first rais'd their Admiration, or charm'd their Affections, upon a short continuance in the same Circumstances, or a frequent intercourse with it, makes but very slight impressions on them. And this is equally true, with respect either to the Wisdom or Goodness of God, which appears stamp'd on his Works. For, does not the commonness of his Mercies make them seem little, if not unobserv'd? Do not the choicest pieces of his Creation, which we are acquainted, and daily
conver-

conversant with, meet with a kind of coldness and indifferency of thought about them? The number and magnitude, The Regular Motion, and excellent Order of the Heavenly Bodies: The constant returns of Day and Night: and the several vicissitudes of Seasons, which are so many standing Miracles, and repeated Confiturations of Aethem, are less regarded than some single, and, in comparison, slight Occurrences, if extraordinary. Whereas there is really more reason of Surprisal and devout Admiration, at the Natures, and constant and orderly Revolutions of these, than at any of those unusual and supernatural Events, which are called Miracles: It being a much greater, and more glorious work to make this World, and to keep every thing in that just order it is: Than sometimes to restrain the natural force of a Creature, or make it exert it self beyond its natural Power. For this is but a short and transient, the other a permanent and continual Miracle.

But even those, that are properly Miracles, though the most surprising things imaginable, lose very much of their Efficacy on the minds of Men, when frequent and customary. Thus the *Israelites*, when they had been for some time fed with Quails and Manna from Heaven, despis'd

spis'd and loath'd them. And after their deliverance from Egypt had been wrought, by a long Series of Miracles, which accompanied them throughout their whole Journey into Canaan; so that they scarce eat, or drank, or slept, or walked without a Miracle; yet so faint impressions did they leave on them, that the *Psalmist* tells us, They forgot his works and his wonders that he had shewn them. The commonness

Ps. 78. 11.

of them made them look like the rest of Gods Works; and partake of the same Fate with them, to be little regarded.

And therefore, if any of those wonderful works of God, which the Royal Prophet has respect to in my Text, do fall under the like neglect, because they are not new; since by the long use of Navigation, men are now made acquainted and familiar with them. It is to be resolved into the same common Cause, the weakness and inconstancy of mens minds, which will not long be deeply affected with any thing, be it ever so surprising or excellent.

For though the Wisdom and Goodness of God be so admirably displayed throughout all his works, that no place is unfurnished with great variety of Objects, to entertain and ravish the devout Contemplator; yet certainly it may

be said of those *that go down to the Sea in Ships, that do business in great Waters*, better than of any sort of Men in the world. *That these see the works of the Lord, and his wonders*. For none of the Works of God, either of his Creation, or especially of his Providence, are greater or more admirable, than those which are beheld on the Sea, or some way or other concern Navigation.

Now, in speaking to the Text, though the former part of it (*Those that go down to the Sea in Ships: that do business in great Waters*) might give an occasion for a Discourse of the Art of Sailing, and of Merchandise; yet, I hope, it is not expected I should read a Lecture of these here. For besides that, this would be to go off from the principal scope of my Text, and I think not suitable to the business of this place. I would also be a very undecent undertaking, with respect to the Audience, and look like the Vanity of the *Roman Orator*, who made a Formal speech of the Art of War before *Hannibal*, a great and experienc'd Captain. I shall therefore keep my self within the verge of my Profession; and if in treating of the present Subject, as a Divine, my Discourse be not interlarded with the terms of either of the formentioned Arts;

Arts; I hope 'twill not be esteemed a Fault; because 'twill have less of Ostentation in it. It being a very easie thing for any one to pick up some Phrases of a Science, and strut with a few terms of an Art, that he has no competent knowledge of.

And so not to hold you longer with Preliminaries, or a needless Explication of a plain Text, I shall immediately fall upon the matter of it, and reduce my following Discourse under these Three Heads.

I. I shall observe to you the Original of Navigation. Or how it came to pass that men went down into the Sea with Ships; and who first attempted it.

II. I shall consider the excellent ends and uses it serves to, or what that business is which is done in great Waters.

III. Give a particular Enumeration of some of the most remarkable works and wonders of God in the deep.

I. I shall observe to you the Original of Navigation. This I could not pass over, because singular and extraordinary, the Original of Ship-

Shipping being the work of God, not as con-
 sulting with Humane Wit in finding it out, in
 which sense the invention of every Lawful Art
 may be ascrib'd to him; but in a peculiar man-
 ner, and by a special Revelation.

For the First attempt of this nature was beca-
 sioned by his expresse command to Noah; and
 the Vessel built by particular instructions from
 him. As we find in Gen. 6. where God directs
 him in the proportions of it, as of what height
 and length, and breadth it should be, that it
 might receive a good Burthen without sinking,
 and hold out tight against the violent agitations
 of the Waves. And then to preserve the Wood
 from Putrefaction, and to keep out the Waters
 at the joyntings and closings of the Timber, he
 both shews him the right material, and how to
 apply it. *Thou shalt pitch it within and without
 with pitch, v. 14.*

And thus the Divine Wisdom having taught
 this Art for the substance of it, he left the more
 easie additions, and ways of expeditions layling
 to the search of Humane Wit and Industry.

So that setting aside the Benefits of Navigati-
 on, which no Humane Art can pretend to equal,
 it has much the pre-eminence over other useful
 inventions, in respect of its Original, as the
 honour

honour of a Divine Revelation can give it. And indeed if we rightly consider, what almost infinite dangers, and to our first and natural apprehensions of things insuperable difficulties attend it, a supernatural Discovery of this Art will seem but necessary.

The Poet stiled him (*audax nimium*) too bold and daring a Man, who first adventur'd to Sea; because a small Bark, (he thought) so unequal a match for the Fury of the Winds, and rage and violence of the Waves. But his ignorance of the Original of Shipping made him ascribe too much to Humane Courage, which probably would have look'd upon it, as too hardy an undertaking, ever to have engag'd in. had not some of the early Posterity of Noah, been emboldned by his Example and Success, to take at first short Voyages, creeping by the Shoars; and so encourag'd succeeding Ages to farther Adventures and Improvements.

For, besides the danger of the Rocks, many of which being seen on the Shore, could not but make Men suspect more; before they were convinc'd by woful experience; and the irresistible force of the Winds, which would often shape their Course, in spite of their Skill, contrary to what they intended, and so might drive

drive them on a Rock, and certain ruin: Besides these dangers, what reason had they to fear lest their poor Vessel should be swallowed up by the furious Ocean; when Mountains of Water would sometimes come over her, and so cover her, that it can scarce be known for a time, whether she sinks or swims: Who could promise the first Adventurers, that ever she should emerge out of those dangerous deeps, and mount upon the backs of those proud Waves, that immediately before threatned her Destruction? And then of how many parts does a Ship consist, which though fastned together with Bolts of Iron, yet if one Plank springs, or Bolt gives way, all may be lost? And in a great stress of Weather, when every part works with such a violence, and the foaming Billows give them such dreadful stroaks, that none should start out, no seam open, is a wonderful mercy of Providence; and what the unexperie'd could not in reason have expected. Upon the whole then we may reasonably conclude; That thus to commit their safety to the Winds and Waves, and to live some days and weeks within four or five Inches of Death, was a work too difficult and desperate for the Wit and Courage of Men, with ordinary assistance, to have attempted;

tempted; nor would any of the Posterity of *Noah* have set upon it, but in confidence of his Example: Nor would *Noah* himself ventur'd, unless he had been first taught, and encouraged by God.

But then from the Divine Original of this Art, we may make this useful, and comfortable observation against the dangers that attend it, *viz.* That the same infinite Wisdom, and Goodness, that was pleas'd at first to reveal it, will continue in an especial manner to be propitious to it; and employ his Power in the Protection, and Deliverance of those, that use it in pursuance of just, and honest Designs.

This is a Conclusion necessarily flowing from what was said before, and the Notices we have of the Divine Nature. For God having made Man after his own Image, we must judge of his Inclinations to things by our own; provided, we bring none of our foolish Humours, or viler Lusts, into the Comparison: And therefore, since men naturally favour their own Inventions, we cannot suppose the Divine Nature to have a less care, and concern for his: And whereas, in the ordinary course of his Providence he protects and assists Men; and blesses their honest endeavours in every Art he approves, we have reason
C to

to believe he exercises a more immediate Care, and a peculiar Providence about that, which in a distinguishing, singular way, himself was the Author of. But the Interest it has in Providence, will farther appear (both upon the account of Gods Wisdom, which proportions his Care to the worth of things; and as he is a lover of the good of Man-kind) from what's to be considered in the next place.

II. The excellent ends and uses it serves too.

Which in general are, to administer to the Necessities and Convenience of Humane Life, by supplying the wants of every Country, out of the abundance of others: and that in a way, to some places of absolute necessity, to all of a much easier Conveyance, than otherwise can be contriv'd: And thereby making the Blessings of our bountiful Creator as diffusive, as he intended them.

In which respect, and by way of allusion, the Philosophers Notion of the Sea may be allowed, when he stiled it the Blood of the World. For, as the Blood Communicates life and nourishment, and vigour to all the parts of our Bodies; so does the Sea, by the help of Navigation, convey to each part of the World, not only the Nourishment, the Wealth, and Commodities,

[II]

modities; but the Life and Spirit, the Manners, Arts, and Policies of other Countries; so that no Nation, be the gifts of Heaven dealt out to them in their own Soyl with ever so scanty an Hand, can yet be destitute of the Conveniencies, and Delights of Life; unless through their own supine Negligence, and Sloth.

For by this means the most barren parts of the Earth, have been made fruitful, and enriched: The most rude and barbarous People Civiliz'd. Thus came the dry, and parched Sands, and once Savage Inhabitants of *Africa*, to flourish formerly with the Treasures, Learning, and Civility of the East; with the Wealth of *Asia*, and the Arts of *Rome*: And thus at this day with the same, do the once Barbarous, and scarce Habitable parts of *Europe* flourish.

But the usefulness of this excellent Art is not confin'd to the needy, but reaches those Countries to whom Nature is kindest.

For as the more Honourable Members of the Natural Body stand in need of those that are less Honourable: And in Civil Societies, the Rich are obliged to the Poor for their Labour, as well as the Poor to the Rich for their Bounty. So in the great Oeconomy of the World, by the Wisdom of Providence, to encourage Industry, and

promote a mutual Intercourse, and good Correspondence amongst Mankind, those parts that abound most, and with the noblest Productions, do yet as much want some of the Commodities of less fruitful Countries, as these do the best of theirs, and are glad to exchange Gold for Iron, or Lead, or Tin; and Silk, for Wool.

So Publick, so Universal a Good is Shipping. Not sought out only for the Benefit of a Family, or a City, or a Kingdom, but of the whole World; without which some places would want many of the Conveniencies of Life, and all places would want some.

'Tis that which has opened the way for Conversation, and brought Mankind acquainted with one another; that has discover'd new Regions, and Peopled the Earth, and made great Nations; that has made the World one, by uniting the remotest Countries, even those which Nature seem'd to have cut off from the rest, and barr'd up from any Communication with them. Whereas without it, probably several parts of the Continent, but to be sure every Island, would to this day have continued so many lonesome, unknown Worlds: And have been left to struggle with the necessities of Nature in their own single Strength. Because, though

though a Communication between other places, might be maintained with great Difficulty and Expence; yet 'tis impossible to find out another way for Islands to have an intercourse with one another, or with the rest of the World. And therefore it is absolutely necessary to the well being of them; and consequently under the guidance of a wise, and good Providence, we are beholding to it for a great measure of our present happiness. That the *Roman* Poets character of us does not hold true in a worse sense, *Divisos orbe Britannos*: And we are not cut off from the rest of the World, in a participation of the blessings thereof, as well as in our Situation.

Certainly; there is no people under Heaven more indebted to the goodness of God, than our selves, for the invention of Shipping; which is not only our support, and ornament, but our impregnable Fortrefs too. That brings home to us the Treasures of the World, and unloads them at our Doors; and then secures us in the possession of them, from the violence of our Neighbours.

'Tis this makes Gold and Silver so plentiful in our Streets, that we come not much short of *Israel* in her Glory, in the Reign of *Solomon*:

London: That our Land flows with Oyl and Wine, and we abound with the Spices and Drugs of the *East*, and rich Furs of the *North*. That all Nations in effect pay us tribute, whilst *Africa*, and *America* are embowell'd for us: and pick out their choicest goods to present us yearly: and besides the natural product of their respective Soyls, we are serv'd with the sweat, and labours of *Europe*, and *Asia*, in the best of their Manufactures. So that we are a people wanting nothing, but the knowledge, and defence of our own happiness: More thankful hearts towards God, and more grateful resentments towards his Vice-gerent, under the influences of whose Wise, and Gentle Government, so many Blessings are heap'd upon us.

But these, though very valuable Benefits, are yet the least we have receiv'd from Navigation. For what is wealth or plenty without the skill to use it? And what would it have signified to us, if all those things we need, and now fetch from forreign Countries, did grow in our Native Soyl,^(a) had we still continued in our first rudeness, and barbarity, without the knowledge of such Arts as fit, and apply those materials to the ends, and purposes of Life; For
there's

there's scarce a difference between the not having, and the not using a thing. So that in respect of usefulness, Arts, and Plenty seem to be equal; for Arts must starve without Plenty, and Plenty cannot be decently mannag'd, or scarce at all us'd without Arts: But then these have deservedly had the pre-eminence in the esteem of the wiser part of mankind, because they have this advantage of the other, that they immediately fine, and polish the minds of men, and are the Ornaments of Humane Nature. For which reason we are more oblig'd for the introduction of these amongst us, than of plenty.

But then how came useful Arts first amongst the old Britains? Was it not by their Traffick with the *Phœnicians*, and other Easterly Nations? And was not this Island first brought to a tolerable pitch of civility by the Roman Conquest? 'Tis to Shipping then that we owe not only our wealth, and plenty: But our Learning, and good Manners, and most of our Handicrafts too. That our buildings vie with *Italy* in Goodliness, and Magnificence: and the discipline of our Camp exceeds that of *Sparta*, or *Rome*: That our Schools flourish with the wisdom, our Towns and Country with the civility

vility of the old *Greeks* and *Romans*. That *Babylon* in all her *Pride*, did not out-do us in *Merchandise*, nor *Tyre* in the number of *Artificers*.

'Tis this furnishes us with most of our *Medicines*, and first brought us the art of *healing*. 'Tis this acquaints us with the present state of the *World*, and with the *Histories* of past *Agess*; not only such as relate to *forreign Kingdoms*, but to our own also, of which we should otherwise have known nothing, but what had been imperfectly delivered down to us by *Oral Tradition*. For unto this Art, we owe that, without which no ingenuous Science can be understood, nor *any good Trade* manag'd, I mean the knowledge of *your Alphabet*, and *Spelling*; and that any of us are able to *Write*, or *Read*.

Because the use of *Letters*, being first found out in *Phoenicia*, or *Chaldæa*, it was naturally impossible that the knowledge of them should have been conveyed to us, but by the help of *Navigation*.

But the top and *Crown* of its *Glory* is, that it was a necessary instrument of planting *Christianity* amongst us, which ought to be infinitely dearer to us than *wealth*, or *learning*, or any thing
be

besides. For it gave *Joseph of Arimathea*, and other Apostolical men, the first Preachers of the Gospel here, an access to us; and without it, unless by a Miracle, the Knowledge of our Saviour could never have reach'd our Isle. So that, speaking as Men, but for this Art, instead of presenting our selves now before the Lord in his Holy Temple; that God, who made the Heavens and the Earth, and us, and all things else; we might at this time have been worshipping some little, Impotent, Divinities of our own making, which can neither help their Worshipers, nor hurt those that prophane them. Or, it may be, with a little more Discretion, might have been falling down to the Sun, or Moon, or some of the Host of Heaven, that are the immediate indeed, but second and subordinate Causes, of a great deal of good to Mankind. We had not only continued a rude and needy People; but without Shipping, we had been without God in the World.

Thus I have prosecuted this very large Subject, I confess, with some general hints only; because, if the Text had oblig'd me to speak to nothing besides; yet the straitness of an hour w^ont admit of a full and particular Discourse, of that business which is done in great Waters.

I come therefore to the remaining part of the Text, and in the last place to

III., Reckon up some of the most remarkable *works and wonders of God in the deep*. And the first I shall mention is, That the Sea being higher than the Earth, does not overflow it! When the Text saith, *Those that go down to the Sea in Ships*, it is to be understood of the part only that is next the Shore: For in other places, that 'tis higher, is evident, both from the nature of a Globe, which the Sea and Land could not otherwise make; and also from ocular Demonstration; because at a distance on the Main, you first see Masts of a Ship coming towards you, before you see the Body of it, or the Ship itself; which being so much the fairer Object of Sight, must necessarily be seen first, if the Ocean were a level. But now, that the Waters being above the Earth, and in continual Motion, Ebbing, or Flowing, do not fall down upon it, and cover it; but contrary to the Nature of a Fluid Body, keep themselves in heaps, within their proper place, is unaccountable to Reason, and can only be resolv'd into the Virtue of that Almighty word, *Gen. 1. 9. And God said, let the Waters under the Heavens be gathered together unto one place, and let the dry Land appear, and it was so.*

Next

Next to the miraculous confinement of the Sea within its proper bounds, we may place this, *that 'tis Navigable*. That so loose and yielding a body as Water is, should support the load of a Ship, and of so many thousand weight in it, when it can't bear up a grain of Lead, or the least Stone. Here the Wisdom and Goodness of God can never be sufficiently admir'd, who knowing how necessary Navigation was to the good of Mankind, has provided them all the requisites thereto; as, materials for their Ships and their Tackle, the Magnet for their Compass, the steady, and parallel direction of the Axis of the Earth, for their *Cynosura*; and which is the Foundation of all, created Timber, with the natural Disposition of floating, and to enable the Sea the better to bear it up, has infus'd a Salt thickness into it; which last is the more observable, because it excellently suits with the end of carrying Ships, and can serve none other, that we know of.

But then the Sea being thus fitted for Ships, and their Burthen: A new Scene opens for the Divine Glory to display it self, in making this cold and thick Element, administer to vital warmth, and perspiration: And so a fit Receptacle for an innumerable company of living Creatures.

Which Fertility of the Waters, does as much illustrate the Wisdom and Goodness of God, as any of his Works on Earth. His Goodness, in the maintenance of many thousand Families by the Fishing-Trade. His Wisdom in the Natures of those Animals. Many of them for strength, and goodly proportions being inferior to none on the Land. But I shan't be tedious in giving particular Descriptions of these; only observe, That when Almighty God himself would magnifie his Wisdom, and Power before *Job*, he picks out the *Leviathan* of the Sea, for the chief subject of his Triumph. And having describ'd his strength, and proportions, with respect to them, leaves us this supereminent Character of him. *Upon the Earth there is not his like: he is a King over all the Children of Pride.*

But besides the wonderful works of Creation, which I think come fairly within the sense of my Text: 'Tis evident from the following Verses, which describe a deliverance from a Storm, that the Text does more especially respect the Acts of Divine Providence, as employed about Seafaring men. And here his Goodness is to be admir'd, 1. In preserving their Ships at Sea, and in Storms and Tempests.

Except

Except the Lord build the House, the Workman laboureth but in vain, and except he supports it when built, it cannot stand. But how many more accidents do hourly threaten the ruin of a Ship at Sea, than an house at Land? The decays of a House may be repaired, and the breaches made up, when a leak in a Ship cannot be stopt. In a Tempest, an house has only the Wind to contend with, which is commonly gentler at Land; but a Ship must endure the violent Concussions of the Waves too. An Earthquake does now and then swallow up an House; but how many more Edidies are there, to suck in a Ship? In a calm 'tis as lyable to the Common accidents of Firing, and Dissolution, by a decay of some of its parts, as an House: But in a storm, how many more Dangers it is subject to, and consequently how much more endearing that Providence is which preserves it, only he can tell, that can count the number of Billows, and the Shelves, and the Quick-sands; for any one of either of these may ruin a Ship.

But there are also some particular Circumstances, that do very much aggravate their Dangers: For how often do they ride at Anchor near Rocks or Sands; and if the Cable breaks, or the Anchor

Anchor comes home to them, they are stranded on the one, or dash'd to pieces against the other? And what's a Cable against the force of the Waves, but like the *Philistines* new Cords against the strength of *Sampson*? How often are they driven out of their Course they know not whither, and are kept out of it for several days, without being able to make any Observation? yet when they have thus lain at the Mercy of the Winds and Waves, when no Anchor could hold, no Compass direct them, how often has he who sits on the Floods, and holds the Winds in the hollow of his hand, steer'd their Course for them, and made them weather the Rocks, asswaged the Storm, and brought them to their desired Haven?

But if it be a great work to preserve a Ship at Sea in a storm: 'tis a greater to preserve a Man there without a Ship. And how many Instances are there of these Deliverances? When God has permitted their Ships to be broken, or to sink under them, and the ordinary means of preservation have been cut off.

He that *out of the eater can bring forth meat*, has often made the Instruments of their threatned ruin, the means of their escape, and sav'd their Lives by those Rocks that split their Vessels. And how won-

wonderfully has he supported many thereon, till a full deliverance has been wrought for them. To some, who like the Widdow of *Sarepta*, with her handful of Meal, and a little Oyl, thought they should have eaten but once and died; he has blessed the small Provision they sav'd in the wreck to their sustenance, till he has sent a Vessel to carry them off. And others, who had sav'd nothing to keep themselves from starving; he, who heard *Israels* cry in the Wilderness, and made the dry stones give them drink, has pittied in their distress, and fed them out of the hard Rocks; with a few Muscles, and Birds Eggs, they have found there, till they have been safely brought off the same way.

But his most common, and no less admirable, Method of delivering Shipwrackt men is, by waisting them to shore, in a small Boat, or on a part of the Wreck. An Almighty Power who can save with *a few as well as with many*, by the most contemptible means, or without any, as well as with the best, making a slight Skiff, or part of a broken Plank or a piece of a torn Sayl, a defence for them against the Fury of the Waves, when a stately Pinace, and Castle of Wood, could not protect them.

Lo, these are part of his ways, but how little a portion have we heard of him Job 26. 14.

Yet

Yet the present Discourse, though very narrow, in respect of its Subject, may serve to shew us our great Obligations to thankfulness, and the praises of God. Which is a Tribute the least of his Mercies justly challenge from us, and is all he expects for the greatest. Which the Nature of our present Subject, the benefits we receive from Navigation, and the numberless Acts of a wise and good Providence about it, do in a special manner call for; and which too is the end of the *Psalmist* here in my Text, as appears from v. 31.

Oh! that men would praise the Lord for his goodness, and for his wonderful works to the Children of men.

Upon how many Scores we are indebted to him, and consequently, what reason we have to bless his Name for the invention and use of this Art, having shewn but now, I shall not repeat here. And because the ways of expressing our thankfulness for it, are the same that are required for every other Benefit; as to acknowledge it, first in our words, but chiefly in a Religious, Just, and Charitable, and sober Comportment in our Lives; I shall wave the enlargement on them. And since I don't know what special obligations any that hear me may lye under, for deliverances

deliverances in their Persons, or Estates: I can only in general, beseech them, if there be such, to comply with the ends thereof, and suffer that Goodness to lead them to Repentance, and a Life of Gratitude towards their Benefactors.

Instead of farther insisting therefore on this point of Thankfulness, and Praise, I shall Conclude all with exhorting you to pure and fervent Addresses unto God, for the perpetuating and Augmenting these his Favours towards us. Which I think very seasonable, and also within the scope of the Psalmist here; since both the Divine will, and the Nature of our weak and dependant Condition, do as much oblige us to pray for what we want, and for the continuance of what we enjoy, as to be thankful for what we have received.

Let us therefore humbly pray unto God, that he would be pleas'd to continue these his Mercies towards our Country; that our Shipping may still be our Wealth, our Ornament, and Defence: and not ours alone, but our Posterity's after us.

Let us pray likewise for all those that are employed in it, or that Travel by Water, that they, more immediately depending on his Providence than other men, may find the benefit of it in every Exigence, and Danger, and never forget their mighty Deliverer. E But

But especially let us beg, and be reverently importunate with him, to bless this Art with success, in the noblest and highest Ends it is capable of serving; the promoting the Interest of Religion and his Church. That he would make it, as he has formerly, the happy Instrument of enlightning the dark Corners of the Earth, and of giving his Son the Nations that know him not for his Inheritance. In order whereunto we must earnestly implore his Gracious Influences on all those that go abroad; that by their just and honest dealings, their innocent and holy Lives, they may adorn the Profession of the Gospel, and win over strangers to the love of it; or at least make them ashamed to blaspheme it.

And then because our God giveth liberally and upbraideth not: because he is good, and does good, and delights to do good, and never does one kindness, to particular Persons or to a Nation, but is ready to do them more: Let us be encourag'd from the abundance of the Blessings we enjoy, to beg not only a continuance, but an encrease of them too. That he would preserve what we have, and add still to the number of our Shipping: And to our prosperity here, by influencing, and promoting our Traffick abroad. And the rather let us be encourag'd to ask this for our
Affairs

Affairs abroad, from the late experience of his wonderful Goodness to us at home. Who appear'd in our rescue, and sav'd us from sinking, when the Flood-gates of Faction and Sedition brake open upon us, and the deep Waters of the Proud came even over our souls.

Since the Mercies of God are never bestow'd singly, and one does but make way for others: Let us trust that he who has miraculously supported our Governments, will make our Trade to flourish still more and more. That he who has quieted our storms on Land, will prevent them on the Sea, or the mischiefs we might receive from them. But let us thus join the remembrance of the one in our Prayers for the other; because they are so equally the glory of his Providence, *to still the noise of the Waves, and to restrain the madness of the People.* And let us beseech him to continue to do both for us, because they are so necessary to our own good, and to the honour and interest of his Church. *That peace may still be within our Walls, and plentifulness within our Palaces:* And to Crown our happiness, *Righteousness and Truth may for ever flourish amongst us.* Which God of his infinite Mercy grant, &c.

F I N I S.

Affairs abroad, from the late experience of his
 wonderful goodness to us at home. Who ap-
 peared in our relief, and laid us from sinking,
 when the flood-gates of Faction and sedition
 were open upon us, and the deep Waters of the
 Flood came over our heads.
 Since the day of our deliverance, follow-
 ing singly, and one does not make way for a
 flock: let us trust that he who has raised
 up this people out of Egypt, will also
 our friends to flourish and more and more. That
 he who has quieted our storms on Land, will
 prevent them on the Sea, or the winds will
 might receive from them, but let us trust that the
 providence of our one in our prayers for the
 Church: because they are so equally the glory of
 his Providence to fill the world of the living and
 to fill the world of the dead. And let
 us each of us to continue to do better in
 because they are so necessary to our own good,
 and to the honour and interest of this Church.
 that we may have with us a faithful and pious
 people, who may be able to stand up for
 against the wickedness and lawlessness of the
 world, and may be able to stand up for
 the glory of God of the living and the dead.
 and may be able to stand up for the glory of God of the living and the dead.

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